

Christian Reflector.

Fear God and give glory to Him.

All Scripture is profitable. God hath

made of one blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

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Slavery.

BOSTON DEBATE.—Continued.

Wednesday 12 past 2 P. M.
The Convention met pursuant to adjournment. The
President in the chair. Prayer was offered by Eld. Z.
Grenell, of New-York.

It being stated by Eld. Davis that a public engagement
would call him to another meeting, and several members
of the Convention being under the necessity of absenting
themselves on a similar account, it was voted that the
subject under discussion lie over until 8 A. M. Thurs-
day.

Thursday, 8 A. M.

Eld. Davis resumed his remarks, and said: I do not
yet hope to convince this Convention against the prej-
udices which I know them to hold. I wish it to be re-
membered that when I came to your meeting yesterday, I
had no preparation, and no intention to speak. Although
I have been politely requested in private, and publicly
invited by your resolution, I came intending to hear for
myself and not to reply to any thing that might be said.
But as I have been alluded to in remarks made, I feel
that I must have gone home disgraced, and that I should
have disgraced Southern feelings, if I had not replied.

It has been stated that discussions of this kind do not
generally produce any good. But I do not think so in
this case. I would ask—is it possible for me to be heard?
I would ask New-Englanders to put aside their prej-
udices, and with honest hearts hear a fellow mortal placed
under circumstances of peculiar difficulty. It should al-
so be stated what had been told by common report. Al-
though we may be honest, yet our prejudices—our nat-
ural inclinations—so control the current of our feelings,
that it is almost impossible for us to render sheer justice.

I would again inquire if there is any reporter present
not connected with this Association, or the South, who
will report and keep the connection of my remarks? We
all know that the want of connection may destroy the
pleasure of a writer or speaker. All that I ask is sheer jus-
tice.

One remark more, and I proceed. It is well known
that when speakers address some audiences, they will
second their feeling by the spontaneous enthusiasm of ap-
plaudation. I wish this may be avoided here. I consider
myself appearing before the Convention, under great dis-
advantages. Any applause in favor of the argument of
my opponent, which may not be equal to what preceded
it, may delude the mind, and lead it to pass off his reply
for more than it is worth. All I ask is for sheer justice.
I do not ask any applause for myself, nor do I wish any,
nor any censure for my opponent. I do not want an un-
natural current gotten up, and thus injustice meted out
to my cause.

I will notice in the first place some positions and sen-
timents away from the argument yesterday, and begin to
give my views where I left off at that time.

In reply to the statement that slaves do not like to be
members of the same churches to which their owners be-
long, and that they therefore leave such churches for those
of other denominations, I would say it is incorrect.
And I remember that I am responsible for what I say, to
the Judgment-seat of Christ. I am acquainted with the
true state of things in Georgia, South Carolina, and Ala-
bama; and I know well the relation as it exists in churches
between christian servants and their masters.

Of those who profess religion in Georgia, one half, or
two thirds of all the blacks are Baptists; and mainly where
we are allowed gospel privileges, they also all enjoy them.
Due attention is given to them in all particulars.
As a minister of Christ, I often step out to give my hand
to a colored disciple than to my white brother. This
feeling prevails, too, among our christian brethren in the
Southern States. Precisely the reverse of what has been
stated is the fact. A desire exists between the christian
master and slave, that leads them to dwell together so
that the eloquence of New-England can not sever them.

As I stated yesterday, I myself hold slaves; and the
largest proportion of them are members of the church—of
the same church with me. And when I say that they
look to me to receive the best religious instruction I can
impart, I speak the truth. Nor is this an isolated in-
stance. In Georgia, South Carolina, and Alabama, the
state of things is the same—so far as I have visited those
States.

Mr. Colver has spoken of the deprivation of the rights
and privileges of our bondmen.
He said: 'Brother Davis will not bring up his bond-
men here.' In reply to this, I would state that I have
often carried them with me to Associations and other
meetings. It may well be asked: 'Could Brother Davis
expect sheer justice here?' Your treatment of me
would be unlike the treatment of Philemon by Paul, when
he sent Onesimus back again to his master. But if I
am not mistaken, I should be deprived of the pleasure of
the company and society of my servants, on my way home
to Georgia!

The next remarks I shall notice are those in regard to
man-stealing. Here we have brought to view the state
of things under the Jewish economy, in the holding of
slaves or servants in those days. I know there was a
law introduced there against the base practice of man-
stealing; and if brethren will go with me to Georgia, I
will show the laws existing there as directly against
man-stealing as were those under the Jewish economy.
Now just reason this matter; and you will see that there
is a powerful argument to show that slavery then and now
is the same. We consider man-stealing a criminal mat-
ter, and interdict it by law. I am not willing to admit
that the high moral feeling existed among the Jews which
exists now at the South, or that their laws were of neces-
sity more severe than ours are.

I intend to vindicate the South—my native place, from
this charge. Where did man-stealing commence, where
by American Slavery was introduced? In the African
country, where, among feasts and wars, it was common
to sell prisoners into slavery. Either by stealing or buy-
ing these prisoners, American Slavery was commenced.
But where do you find the sin of commencing it? Go
back in the history of this operation, and where, I say,

do you find this sin? In the New-England States—for
they engaged in it first of any States in the Union.

I agree with the resolution under debate that the whole
of this operation was sinful; and sooner than engage in
any such wickedness, I would sever my right arm from
my body. But, then, I am prepared to show that there is
a wide difference between buying and selling human be-
ings in this way, and the institution of slavery as it exists
in the Southern States. I know I take a bold view—I
am not going to work splitting hairs—and I ask the same
from those who reply. If it be true that the inhabitants
of the New-England States are thus guilty, let them ex-
amine the subject well. I am willing that what I say
should go back to Georgia, and resound through the
State. I am willing it should be recorded that I am
heart and soul opposed to man-stealing, for I know that
the laws of Georgia on the same point will bear me out
in it. We have accomplished all in our power against
this evil.

This leads me, in the next place, to another view of
this subject. Does this charge of man-stealing lie on South-
ern slaveholders now? I say, no. Generation after gen-
eration have passed away since they lived who commenced
the practice of slaveholding. The third generation
are now the holders of slaves. We therefore come to
consider the vastly solemn relation that at present exists.

A young man is not considered free among us until he
is twenty-one years of age. A state of things exist which
requires him then to renew his relation to the slaves he
may inherit, in a legal form. He then is obliged to be-
come their lawful guardian and protector. I mention this
to show the nature of the affection which the law sup-
poses to exist between masters and servants. The relation
is not that one of wretchedness and ignorance which
many have supposed. I hold myself to be the friend of
the slave, as I expect to meet him and my brethren at the
Judgment-seat of Christ.

I now take the position, in the next place, that South-
ern Christians are not opposed to a spiritual gospel. If
God will but show us our duty, I think we are ready. I
think we are waiting to see what God would have us to
do, and then we are willing to sink down into the will of
God. I am not afraid to have New-England eloquence
tried, on this point, on my slaves. The colored people in
Savannah know how well I love them. Last fall, when
the productions of this Convention came in upon us,
and were the subject of profound investigation, these peo-
ple raised a fund of their own accord, and appointed a
committee to wait on me and treat me to be prepared to
meet the subject of abolition, if it should be brought into
the Triennial Convention, and not let the subject be agitated
so as to produce mischief among them. They raised
\$100 to send a Delegate to the Convention, who might
show there the folly of the measures of the Abolition-
ists, and also the evils that would follow the accomplish-
ment of your measures.

Another measure was the appointment of a Committee
to wait on Northern Abolitionists, and convince them of
the bad effects that will flow from their schemes. Will
you hear further, brethren, on this point? I am not op-
posed to measures for ameliorating the condition of the
black man. But having seen their effects, I know that
Abolition measures are increasing his burdens, and in-
creasing inhumanity toward him! I do not know that
all in this Association have the same motives. I believe
there are kind-hearted and good men among you, who
think your measures are wise, and that they will stand at
the Judgment-seat of Christ. Admitting this, yet I cannot
believe that you will accomplish your object, without
producing a train of evils that would strike you with hor-
ror. The operations in Georgia, for the last 25 years,
were carried on by kind-hearted slaveholders, so as to af-
fect inhumanity and severe treatment, and to public opinion
the condition of the suffering by the force of statements, with my
own. I am willing to meet the statements of Christ. About twelve
brethren, at the Judgment-seat of Christ, about twelve
years ago we thought our object was accomplished, when
we were baffled by the imprudence of others, for several
generations.

A young man finds himself with no other inheritance
in Georgia but slaves—left as a legacy. Whether for
good or evil, it is his all. Now what shall he do? Shall
he lose them there? That he cannot do, for he is pre-
vented by law. Did you live in Georgia, you would find
yourselves confined to the laws of Georgia; and as Chris-
tians we must submit to "the powers that be." What
then? What will you do next? I ask this in the kind-
ness of my soul—for I am not wishing to oppose the
grounds of the Anti-Slavery people of the North, nor the
Colonization Society. I want to see all done that can be
done for all—and even for emancipation from Slavery, I
stand ready to-morrow to say "Amen!"

Brethren have ransacked creation to get hold of one
ground or another to keep up their operations. You say
now let the young man remove to a Free State. But
what will become of his legacy? Would you have him
leave himself without a penny? He has no means, then,
if he had a heart, to give. We have had experiments
that have operated tremendously against those who in-
herit this kind of property.

I will now state a fact I am acquainted with, and I pledge
myself to give the proof, if it is called for. A Baptist
brother who was once Governor of Georgia, by the name
of Joel Early, did a thing I am going to tell you about.
He was a kind-hearted man, and loved very much by his
servants. His servants were good ones, and faithful to
his interests. Mr. Early came to the conclusion that he
would change the relation that existed between them—so
he arranged it with the Colonization Society, and called
together his servants, amounting to about 65 or 67, and
told them his views, and what he had done for sending
them to Liberia, if they would consent to go. He told
them all the encouragements he knew about the place,
and gave them two weeks to consider the matter. He
had then standing a heavy crop of corn and cotton, and
offered to send with them the amount of that crop in money,
if they would come to him after two weeks and say they
were willing to go to Africa. Well, the plan was all ar-
ranged, and 47 of the number came forward to go, but the
remainder refused. The 47 were sent off to Norfolk.

So the Agent started off with them, but he hadn't got
more than 50 miles from home, before one of them came
to him and said he wanted to go back to his old master,
Joel Early. But the balance got to Liberia, and I want
you to understand that they carried with them a great
many comforts,—such things as they would stand in need
of there. In a little while a letter was received from
them by Mr. Early, requesting him to come and bring
them back from Liberia! He reflected on the case with
great calmness and modesty, and wrote back advising
them to try and be contented. But they wrote again, beg-
ging him to furnish them the means to bring themselves away
from their afflictions of mind and body.

Mr. Early then applied to the Lieutenant Governor of the State, (Brother
Stokes, who some of you saw at the Triennial Con-
vention in Baltimore,) and begged him to get him out of the
difficulty. He then tried the Legislature to get it ar-
ranged so that he might return them—but it was all in
vain.

There is another thing I want to speak of, and that
is, the effect of the pamphlets you are sending to the

South. They are producing a bad effect on the minds of
some who love to be a dominating, and lead to increased
rigors. There are ultras at the South, as well as all
over the world, in all ages; there are ultras among slave-
holders in Georgia; and I have often found myself stand-
ing between the Abolitionists and these very men. I bring
this charge to the door of the brethren engaged in this
Association, and entreat them to cease a work that rivets
the chains on their fellow mortals. But this work of
oppression does not go to the extent that has been rep-
resented by caricatures. The descriptions are not true
that are given in them. People who live at a distance are
deceived in this way, because they cannot know the real
state of the case like those who live in the midst of it.—
If you will go with me to Georgia, and live there one
month, and then come to New-England, you will tell a
different tale. The proof of this I have already found
among some of the friends I have met in New-England.
They have told me that they have been examined for them-
selves. They say that the operations of this Association will
not accomplish the object, but will increase inhuman-
ity at the South.

But it is said, the law don't allow a black man among
us to be a witness against a white man. Now to a cer-
tain extent this is true; and if you knew all about this
state of things, you would not condemn it. If you were
living under it, you would not desire to have it otherwise.
We must take things as they are. "Our fathers have
eaten sour grapes, and the children's teeth are set on
edge."

But, remember, the slaves are allowed to witness in
matters among themselves.

The next thing I want to notice are the instances of
oppression which have been brought forward here. It
has been said, the slave dare not come into church meet-
ings, and testify against his master. Now no evil exists
in Georgia in relation to this subject. The churches
are more alive to the grievances of that part of our popu-
lation, than those of any other. I have been the pastor
of a church in Georgia nearly twenty years, and I know
that charges have been brought against masters, and the
servants who brought them were never reprimanded for it.

Another thing. It has been said that our slaves do not
enjoy common religious advantages. I have heard that
this society is a going to send Missionaries among our
destitute colored population. Now I would state a few
facts on this point. Information is given in Georgia and
Alabama as far as possible. In days gone by, along on
the seaboard, there was a neglect of the people; but now
there are missionaries riding along there, and giving all
to a fragment of the word of life. There are mission-
aries who devote themselves wholly to this class. There
are holders of them who get congregations together, and
regularly instruct them into the knowledge of the Lord
Jesus Christ. This evil does not exist in Georgia, and
South Carolina, to any considerable extent. In regard
to the interior, they come to the same houses of worship
with their masters, they have the same privileges, and
everywhere there knows what I say is true. They
have protracted meetings among them, when it is com-
mon for their owners to lose them from labor, for three
weeks at a time—and sometimes for six weeks their hands
are all loosened.

In regard to the number of this class of christians, I
must say that there is a larger proportion of them Chris-
tians than there is among the whites. They do not have
so much to make them sceptics as the whites have. They
are simple, artless, and ready to believe what is told them.
I know the representations on this point in New-England
to be erroneous. In Georgia, South Carolina, and Alabama
there are exceptions. There are cruel men there, and
everywhere there knows what I say is true. They
have protracted meetings among them, when it is com-
mon for their owners to lose them from labor, for three
weeks at a time—and sometimes for six weeks their hands
are all loosened.

I maintain that the condition of our Southern slaves
is more comfortable than that of the colored population
of New-England, or the Free States. Why, what did I
see in Philadelphia, and New-York? I can prove what I
say, to the one thousandth part of a fragment. If any
brother will go with me, I will convince him, or acknowl-
edge I have no judgment at all. Our slaves have com-
forts in clothing and food; they are not starved and rag-
ged, as represented here. Many of your people in your
mansions do not indulge in the strong luxuries that they
have here.

But it is said the marriage tie is not regarded. Al-
though I admit it is not formally protected by law, yet
the force of public opinion, and the practice of churches
of all denominations, protect it. I am willing to compare
Southern females with your New-England ladies for vir-
tue. In Georgia and South Carolina, except in the cit-
ies, for it is there as it is here, in them you will find the
people equal in virtue to any under the canopy of heaven.
The marriage tie is held sacred in our dealings with
church members. We discipline our members freely for
disregarding this relation, as understood by them. There
are cases of exception. Some men do sunder this tie,
but it is not a general thing. The discipline is applied
throughout Georgia. I speak honestly, and I speak ad-
visedly. My conscience reminds me of the meeting at
the Judgment-seat of Christ. I am not afraid to meet
what I now say here, and elsewhere. If injustice has
been done, by me or to me, it will then be set right in
that tremendous day.

Again: It has been said there is no law at the South
giving full protection to the slave. I am astonished to
hear this. The laws are most scrupulous in regard to
this matter. It has been thought that christians at the
South are too particular on the point. They have been
accused of going to the extreme in regarding the law.
The laws of Georgia are rigid in punishing crime, and if
the slaveholders please, they can shield their slaves
from punishment only by keeping their crimes a secret,
because it is for their interest to do so. I confess this is
a wicked thing, and I have often reproved it at the South.

But perhaps it is said that the slave is not protected
against the inhumanity of the master. Perhaps you say
that fallen man ought to be guarded against all inhuman-
ity. Now public humanity becomes the law on this sub-
ject among us. If a slave dies where there is an over-
seer, and where there is not a clear showing of kind
treatment, it is considered as *prima facie* evidence of
bad treatment, and the overseer is rigidly dealt with. No
portion of community are so fully protected among us
than this. Brethren ought to be careful, then, how they
excite feelings which they will regret at the Judgment-
seat of God.

The case of a black man who counterfeited the seal of
a State has been mentioned. It was stated that by this
means he obtained his liberty. I will now take up this
case, and examine it thoroughly. Look at it in the light
of the case of Paul, when he sent Onesimus back to Phil-
emon. Mark now, though Paul knew the feelings of
Philemon, yet he was so anxious not to do any thing
without his mind, that he sends Onesimus back. Paul
knew the right of Philemon to Onesimus, and, therefore,
he sends him back. "Without thy mind," he says, "I

would not do any thing." Paul did not act as you would,
then, in a case of this kind.

I met a case in a congregation in New-England where
a man advised a servant not only to get away from his
master, but to get what Paul would not advised him to
have done.

There now is a case of forging the seal of a State.
Some accomplice must have done it. And does his con-
science and soul justify such a work?

A statement has been read here that a Committee was
appointed by this body to correspond with missionaries,
and get their views on the subject of slavery. It has been
stated, notwithstanding this, that this association had not
intended to introduce this question into the Triennial
Convention. On the strength of this statement, the
Southern brethren took off all their wily edges before they
got to the Convention. It was not their intention to intro-
duce the subject, after they had seen the statements of the
Abolitionists that they had no such design. But now
look at the facts. Brethren have taken the position that
they would not disturb the Convention. Now where is the
difference between going there to Baltimore and doing it,
and distributing documents which will do it—docu-
ments requiring that christians shall not meet their
brethren at the Lord's Table. Hence it is that Southern
christians cannot give their funds to the care of those
who say these things.

We received a letter stating that members of the Board
of Missions were present at an anti-slavery meeting at
the close of the last session of the Boston Association.
This of course made no little stir among us. But as
soon as we ascertained that the Board were not present,
and did not participate in the proceedings of that meeting,
all was as calm among us as you please. But do brethren
stop here? No! as soon as they get to New-York, they
propose a resolution to inquire into the sentiments and
means of support of the missionaries. Brethren, I beg
you to ponder well what you are doing. You will dis-
cuss our missionaries—and for what? To accomplish
some end which you wish to bring to bear on this coun-
try. To use a popular phrase—you want to make cap-
ital out of such a proceeding.

In making this remark, I wish to say that I have had
no consultation with the Board. The Brethren of the
Board do not approve my coming here to this meeting,
and entering into this discussion.

[It was here remarked by the President, Eld. Denison,
and others, that Eld. Davis had mistaken the nature of
the minute of the Convention on which he had commented.
Whereupon the minute was read, and appeared to be
as follows:]

"Wednesday, A. M. W. H. Brisbane in the chair.
Prayer by Z. Grenell.

A. T. Foss, of N. H. gave notice that he should at
some future time move for the appointment of a commit-
tee to address our missionaries to ascertain their views
on the sinfulness of slaveholding, and whether any of
them are unwilling to be supported in part by the avails
of slave labor."

Eld. Davis resumed, and said: I stand corrected, Sir.
In saying that a committee had been appointed to write
to the missionaries. It seems that the measure is only
talked of. It is not so bad as I thought it was. But I
entreat brethren to pause before they proceed any farther
in this matter.

I wish now to call attention to another thing—and that
is the difference between creating slavery, and providing for
it after it is created. It has been attempted to be shown
that Southern christians are men-stealers. But I want
you to see that you are not led astray by sophisms and
inventions. Creation has been ransacked to get up the
means to excite the cry of "men-stealing!" "men-
stealing!" "They are robbing the people of their rights!"
Now there is not a man-stealer in Georgia, except the
New-England Kidnappers who come in there.

Now while you sit in judgment here, I want you to re-
member what will be your situation in the Judgment, be-
fore the inscrutable Judge. Get all the information you
can—then you will not be found among those who false-
ly accuse their brethren.

What will you do with the case of the young man with-
out a penny, except his slaves? And remember the ser-
vants in Georgia are as well treated as the servants here.
I hope you will begin at home, and pluck the beam out of
your own eyes, and then you will see clearly what is the
condition of the South. I know that capital will be made
out of this. Yet I am willing to meet it.

It matters not whether we buy or hire our servants into
service. Now dear brethren, begin at home: now make
them your servants to-day, and then do you become their
to-morrow. If you are rich and they poor, just change
places with them. Brethren, on this principle you may
be awfully in the fault at the Judgment-seat of Christ.

But I want before I sit down, to notice some of the ob-
jects of this Society. If I understand it, your object is
Immediate Emancipation—to change at once the relation
between master and slave.

[By request of Eld. Davis, Eld. Colver here rose to
explain. He said the speaker was right in stating one
of our leading principles. We do hold that since slavery
is a sin against God, immediate repentance of it is the
duty of the master, and the right of the slave. But the
measures of this Convention are primarily, and at present
principally directed to the purification of the churches, by
appealing to them in the name of Christ and the law of
love.]

Eld. Davis resumed—Well, then, with this explanation,
let us look for the moment at the Immediate Emancipa-
tion. Now I have no quarrel with the colonization
folks. I say I have no objection to their scheme. It is
all right. So no quarrel with them. We understand
each other. We are perfectly agreed. Because why?
Their operations are not ultra: they are not going to
spread over the land a scene of carnage and blood.

Now what are the operations of the Colonization Soci-
ety? It is said that the Colonization Society proposes
nothing more than the removal of the free colored people.
But I say they will do more. While they are removing
these free persons, they will work until they change the
minds of the slaveholders; and then there is no diffi-
culty in the way. Twelve years ago it was an uncom-
mon thing in Georgia, for slaveholders to be in free con-
versation on this subject. Funds were flowing into the Co-
lonization Society in abundance. But it is not so now.
Why? Because it has been opposed, and dreadful con-
sequences were feared, so that conversation ceased on the
subject. It was so also in Virginia, and South Carolina.
There were once 60 of this class to one now; and this
has been effected by the untimely efforts of this Society.
I sided with the Colonization Society, and threw myself
into the breach. And so now, many think I acted im-
prudently to throw myself before the prejudices of hun-
dreds so strong, that I cannot hope to break through them.
But if need be, let me perish. No matter how far this
speech may be sounded abroad. If I can affect one heart
for good, I shall be deeply repaid when I meet my fellow
mortals at the Judgment-seat of Christ. I hope then to
feel that I have done my duty on this vitally important
subject.

I shall now proceed to give my views directly on the
Bible question of Slavery. I mean to express my mind
honestly and freely. I shall not spend time on criticisms

about the original. I shall not resort there as many do
to support dangerous errors. I shall confine myself to
the translation of the 26th (?) [Several members said,
The seventy you mean.—Well, the seventy you mean.] I have
no idea of laying so much stress on the 26th. It is
dangerous. When Universalists begin to show in this
country (I mean nothing invidious by the remark) Uni-
versalists said we must resort to the original; and
they did resort to it in order to get out their sets of no-
tions, and deny doctrines we hold.

Some brethren have been astonished at my coming in
here—but I never yet took a banter, and then run away.
So when I meet a Universalist in my country, I am not
afraid to discuss with him to the full. Such men will
generally say—come, let us go to the original—we don't
like the translating of King James—and so they will try
to get around my argument. Now I deprecate such a
course. So much for that.

The first thing I want to notice on this point is the
case of the slaves born in the families of the Hebrews.
Now I hope, my brethren, will respect this sacred family
relation. If you tear up this, it would be something like
carrying out the Agrarian doctrines of the French.
And so it is with modern notions. This idea of the
equality of property will tear up the foundation of soci-
ety, because it is the pleasure of the great God of the Uni-
verse to make some heads wiser than others. Men are
not all born equally intelligent. The Caucasian race
have always ruled the world by holding the balance of
power. I am astonished to hear brethren so everlastingly
ready to render aid to Englishmen. Great Britain sounds
her praise all over the world, forgetting degraded Ire-
land, and other nations reduced to make England strong.
But do I exult in this? No!

Is it right for one man with one form of face to rule an-
other? You say, no. But come along to the age of Ab-
raham, Isaac and Jacob. Then I can show that they held
slaves—that they carried them with them. Now I ask, did
Abraham have servants, or slaves? I say I shall show you
that he had!—A relation then existed, which shows there
were some slaves born in his house. He had servants
which came with him into the land of Canaan.

If you follow on to the christian age, you find the same
thing; and especially among the people of God!

Job—he held servants as slaves—the purest character
ever exhibited to the world. At a time of the general
assembling of the people of God, Satan came also—and
it is worthy of notice that this is frequently the case now.
Now God tries Job. He uses his servants to tell him
how his property had gone. Job's servants and oxen
were classed together! Now see the situation of this
eminent man of God—holding slaves! Now I ask why
did God allow it? We find it down through other ages
from then, until we come to American Slavery.

But let us come to the New Testament. Can brethren
show one passage in the Old Testament where slavery
is taken up, condemned, or attempted to be rectified?
And how is it in the New Testament? When our Lord
came on Earth, he found this relation existing. But he
said, He had not come to set Himself against political
evils. Do you deny this charge? Go through the whole
New Testament carefully and see. Why, then, did not
Christ condemn all governments? I say that the fact he
did not show, that governments are necessary. Philemon's
relation was the same as that of Southern christians.
Now we don't hear one word of Christ's condemning this
relation. Why did not Christ give a guaranty against
the entrance of Slavery? Look at this one view. Pro-
vision was made for the master and the slave in the New
Testament. The Savior saw this, and he provided for it,
and left His apostles inspired to provide for it. Did
Christ say—"you may go on 10 years in this way, and
then change? No—you can't show one passage that
shows it."

Admit that He said it to be an evil, this was only an
argument against justifying the creation of it.

Turn to Ephesians 6: 5, 6.

"Servants, be obedient to them that are your masters
according to the flesh, with fear and trembling, in single-
ness of heart, as unto Christ;

"Not with eye-service, as men-pleasers; but as the ser-
vants of Christ, doing the will of God from the heart."

Now this is the meaning. Servants, as slaves, still
render service to your master. Do not try to escape—
but be obedient, as pleasing to God.

If slavery was wrong, there was no need of teaching an
inspired apostle to teach how the relation should be con-
tinued. Nor was it a mere relation of master and ap-
prentice, or free servants, as exists in New-England.

Again, see 1 Corinthians 7: 20, 21, 22.

"Let every man abide in the same calling wherein he
was called."

"Art thou called being a servant? care not for it;
but if thou mayest be made free, use it rather."

"For he that is called in the Lord, being a servant,
is the Lord's freeman; likewise also he that is called, be-
ing free, is Christ's servant."

That is—do not seek to change the relation, but ac-
well in it. Where is the direction to change this
relation? Where is there an attempt to change it in the
churches? Well, this is a proof that the relation existed,
and hence brethren do not have it required at their hands
to abolish it now.

In the days of Christ, masters and servants were di-
rected how to proceed. The Apostles were directed how
to proceed. But I fear that you brethren have not the
spirit of Christ in opposing this relation.

I would again touch the passage of Paul to Philemon.
What would be the case now, with this passage applied
to absconding servants? You would say, escape, and get
to Philadelphia, and there remain. But not so Paul.
He shows great care to get Onesimus back to Philemon.
He corresponds with him in great affection, so as to pre-
pare the way for the return of Onesimus. He shows
him that he might justly retain Onesimus for his services
to his master, but adds, "without thy mind I would not
do any thing." But you would find for him a master in
Canada! This is sheer justice as it will appear at the
Judgment-seat of Christ. This is the institution provided
for at the South by the fundamental law of the land.
The compact of the Union never could have been formed
without it. You may say, our fathers formed this com-
pact without our knowledge 60 years ago, yet, although
you may attack it, it still provides for slavery. Now if
you do attack it, you disobey the mandate of Paul—"sub-
mit yourselves unto the powers that be."

Paul recognizes the right of property in man. He did
lay claim to the labor of Onesimus, but sent him back
with a cautious letter. Now look at the scriptures as you
used to. Do not resort to criticisms on the original
terms; come up to the word, open-faced, and open-heart-

brethren, against the prudent advice of thousands; for we believe many of you in the church are Christians, anxious to convince us, and to do your duty to the world and to God.

I could not go home and meet my coadjutors without having first met you here. Perhaps my life may be sacrificed. My remarks will go far and wide. Yet I would fain be a mediator. I would get on my knees before brethren, and beseech them not to progress further, for fear human blood will be shed; and, though a slaveholder, I will still be found at your knees.

I am yet ready to bow to the will of God. I am ready to do all I can for a change. I hope the system will be changed. But I have no idea of coming in laborers that will end in cutting their throats. Brethren! pause and ponder. Go not so far as to carry strife into heaven lands. Brethren, you must be wrong, when you are driving your measures into every corner, calculated to disturb the relations of brethren.

[To be continued.]

Public Tea Party.

At a meeting of the Executive Committee of the Massachusetts Abolition Society, June 23d the following resolution was unanimously adopted:—Resolved, That a Committee of eight be appointed with the power to make arrangements for a meeting of friends of the slave, to confer with Joseph Sturge, Esq. of Birmingham, England; and Rev. Charles Stewart Renshaw, of Jamaica, West Indies.

Attest, J. W. ALDEN, Rec. Sec. Mass. Abolition Society.

In accordance with the resolution above, we respectfully invite our fellow citizens, Gentlemen and Ladies, who wish to listen to any communications these devoted philanthropists may have to make in regard to the progress of human liberty in different parts of the world, to meet them at the Marlboro' Chapel, Hall No. 1, on Friday, June 25, at 5-1/2 o'clock, P. M.

An entertainment will be provided for the occasion, by Mr. Rogers, of the Marlboro' Hotel. A limited number of tickets will be issued to individuals applying at the Society's office, 22 Washington street, Boston. Price \$1.

Committee of Arrangements.—Nathaniel Colver, Amos A. Phelps, E. Wright, Jr., Josiah Brackett, J. W. Allen, J. C. Beman, Daniel Mann, A. H. Stafford. Boston, June 23, 1841.

We had the pleasure of being present at the above named party, and were highly gratified with the statements of the gentlemen, especially in relation to the results of West India Emancipation.—The Rev. Mr. Colver, of Boston, Jamaica, West Indies, on my left, who was prepared to make statements, and answer any questions concerning the results of West India Emancipation, and the cause generally in the East. Mr. Sturge was then personally introduced, and proceeded to address the company on the history of the cause in England.

The effort was commenced about fifty years ago, and it was then a question whether they could make the attack directly upon slavery or only upon the slave trade. The committee were in favor of making the attack upon the slave trade, with the exception of Granville Sharpe, who was for making war upon slaveholding, and thus destroy the slave trade by destroying the market for slaves. Experience has since shown that Sharpe was right.

Under all the efforts to suppress the slave trade it has doubled, and is now worse than when it was lawful. About 280,000 human beings are annually sacrificed by this trade. A large portion are destroyed in capturing them and driving them to the market; one fourth die, on their passage; another portion die in seasoning, and the remainder are doomed to hopeless slavery. The number of slaves sacrificed to this trade is much greater now than formerly. When the trade was lawful, they were allowed to ship but a certain number on board of vessels, but now they crowd them in so close as to make the horrors of the passage beyond description, and the profit on the number finally any loss so great that the traders have been almost universally arrived at in England is, that the slave trade can never be suppressed until slavery shall be abolished.

Mr. Sturge next called the attention of the company to the result of the "World's Convention," so called. He stated that it had met in their most sanguine expectations. The address which the Convention put forth on the subject of church fellowship with slaveholders, he said had been acted upon by several religious bodies of different religious denominations. The Wesleyan Methodists had adopted the resolution of the Convention; also the Baptist and Congregational associations.

The address which the Convention ordered sent to the heads of the governments, has been kindly received in every instance except in a few cases of our republican Governors in the United States. Here Mr. Sturge read several communications in answer to the address of the Convention, from the crowned heads of the old world, which ought to make our republican friends in London at the time of the Convention, attend, who has since been appointed prime minister of France.

Mr. Sturge said that there is much to encourage us in the great work of opposing slavery. He said he was very encouraged in this country. He here noticed his visit to Washington, where he stated that he addressed a note to President Tyler on the subject of an address which the President returned no answer to his note. He also gave an account of a visit which he made to some of the slave markets in Washington and other places in the District of Columbia, and that he learned from persons concerned in the trade, that the public prisons are used for slave-trading purposes. He stated that he saw a young man in jail there, who was put in on suspicion of being a slave, but who the jailer now ac-

knowledges to be free; and yet this man was about to be sold into slavery to pay his jail fees, he being poor and unable to pay the expenses of his own unjust imprisonment.

Mr. Sturge next adverted to the West Indies. As his statements on this subject were similar to others which have often been made, we may be excused from giving them. One point is worthy of special notice. He stated that the system of slavery did not support itself in the Islands, and that, consequently, the proprietors of estates constantly became involved and mortgaged their estates to creditors in England, until most of the properties were owned by persons at home. This Mr. Sturge explained the secret of the compensation which the government paid for the slaves; but little of it went to the Indies, but went into the pockets of persons resident in England, who owned the greater portion of the slaves. Such an influence, he said, we would undoubtedly have met in this country. No doubt many Northern people have become possessed of slave property in the same way.

Mr. Renshaw was then personally introduced to the company, who gave an address on the state of affairs in the Island of Jamaica. Mr. Renshaw was somewhat particular in his account, to give the detail of which would extend beyond our limits.

Mr. R. said that the objection, that the people will not work, so often repeated in this country, is unknown in Jamaica. Some complain that they will not work on the estates, but it is not because they are idle, but because they work on their own grounds, or are engaged in other business, at which they command higher wages. And this complaint that the people will not work on the estates, is made only by those who are oppressive in their conduct towards their hands. Mr. R. also stated that landed property has risen since emancipation, nearly or quite one half. This is just what might be expected upon common sense principles. The value that is in the slaves attaches itself to the soil when the slaves are emancipated. This result will follow in every instance of emancipation.

Mr. R. stated that there was not a man in the Island that is now willing to go back to slavery, that even those who fought emancipation the hardest, and those who complain most now, do not hesitate to admit that matters are better than they were under the reign of slavery; and that they have not the least disposition to go back to the old system.

After Mr. Renshaw had concluded his remarks, the following resolutions were presented, they were unanimously adopted.

RESOLUTIONS.

Resolved, That the statements which have been made to this meeting by our worthy and respected friends, Joseph Sturge, Esq., of Birmingham, Eng., and Rev. Charles Stewart Renshaw, of Jamaica, in regard to the progress of the cause of human rights in Great Britain, France and other countries, and the results of Emancipation in the British West Indies, are cheering to the philanthropist and the Christian—are confirmatory of the safety and policy as well as the justice of the measures of immediate emancipation, and inspire us with fresh hope of the speedy and complete deliverance of the enslaved in this and in all lands.

Resolved, That while British Abolitionists are taunted by our opponents in this country, with neglecting the war between the United States and Great Britain, on my left, who are prepared to make statements, and answer any questions concerning the results of West India Emancipation, and the cause generally in the East. Mr. Sturge was then personally introduced, and proceeded to address the company on the history of the cause in England.

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There are now over two hundred young men at the Institution, approved by the churches, and in a course of preparation for the ministry.—More than fifty of these have already been received as beneficiaries, and about twenty more have exhausted their means, and have applied for help but for want of funds, their requests have not been granted. Some are leaving to obtain money, to pay small debts already incurred, and also to provide something for their future expenses. Is it wisdom to leave these sons of the church, preparing for home and foreign fields of labor, to struggle with their poverty, while acquiring an education, under circumstances in which they can not perform more than one year's study in two?

Will the denomination see the only institution for ministerial education, in a wealthy and flourishing region of country, including not less than two thousand churches, wither upon their hands for the want of support? If the world were worth more than the kingdom of Christ, and the comforts of the body more important than the salvation of the soul, this might be the true policy. But we have not so learned Christ. Brethren will be called upon as early as possible, to take up the shares for the payment of the debts, and the churches, it is hoped, will send in their liberality by the middle of August.

In behalf of the Board, NATH'L KENDRICK, Cor. Sec.

Mr. Stanton's Imprisonment.

It will be recollected that a lively sympathy was awakened in the Christian world, in behalf of Mr. Stanton, the English missionary, who was seized on the 6th of August last, by the Chinese, and detained in close confinement for four months. The state of hostilities between Great Britain and China rendered his situation in the highest degree dangerous, and strong fears were justly entertained on his account. Upon the partial adjustment of the difficulties between the two countries, Mr. Stanton was released, and in a letter to the "Canton Register," he gives a narrative of his confinement, from which we make a few extracts, interesting in the view they furnish of the manners and customs of the Chinese.—N. Y. Observer.

On the morning of the 6th of Aug. generally among the first bathers, I was earlier than usual, and was dressing on the beach as the dawn was just becoming apparent, when I found myself surrounded by 12 men, and their swords, concealed in their sleeves until within a few yards, flashed upon me. I was immediately a prisoner, and carried by hands and feet into their boat; two or three blows on the head caused a flow of blood, but were not serious. Watch had been kept above, to give notice of the approach of other foreigners, but probably none were outside the walls of the town at the time. After two or three hours' sail my person was transferred to a larger boat, and shortly after some officials came on board by whom I was questioned. You will know that your paper is read in the governor's palace. None published after my movement from Macao were shown me, but in an extract published a few days before, there was a long extract from the Spectator far beyond the comprehension of the learned interpreter; the foreigner's aid was called in. A mandarin must ask not only the meaning of sentences, but be sure of coming at the truth of every word, and thus I was brought to comprehend it, and took much interest. One other mandarin sent afterwards to my quarters for a repetition of the lesson. The action of the pistol was easy, but a draught of an ordinary engine, about which moreover I should myself have had some trouble, more if I had been sent to instruct Chinese blacksmiths in the way of making it, would have puzzled even Lin's piercing eyes. Such an imprudent speech course could not be addressed to such dignity, and the main and pistol rods were connected in more simple fashion than might have encountered the smiles of an experienced engineer to be put in practice, or rather attempted, I could fancy, for the first time by the great innovator of Chinese custom.

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Bible and Prayer book were kindly sent me, as also constant supplies of food and clothing, by the American gentlemen resident in Canton. To them I wish to express my heartfelt gratitude. Until liberated, I was kept in almost total ignorance as to what was passing without, being for three months under the belief that my friends at Macao supposed me to have been drowned.

On the 10th of August, and on two other occasions, the inquiries from the Viceroy, through his deputy or others, were continued.

Among the subjects brought forward, the following seem the most interesting. The Geography of Europe, Asia and Africa was fully canvassed. At one time I could fancy the adventurous commissioner giving orders to the Hong merchants for a fleet of junks to coast between rocks and round headlands from this to London with an imperial embassy to Her Britannic Majesty on board. Of course the captive speculated on being promoted to the sincere post of pilot in the imperial service. At another time he was to be the guide of the great ambassadors through Central Asia and Europe, a more desirable task in some degree. Either would have provided some little time for 'delay.' However it was soon apparent that their minds had been somewhat troubled about their western frontier. The time in which Chinese Tartary can be reached from England, the geographical and political relations of England and Russia, the commerce between them, and between Russia and India, my examiners were very particular about. Tibet was evidently their main concern, though it was amusing to see the way in which mention of it was avoided, and questions asked about the countries near it. It is remarkable that nothing was said about the southern frontier and dangers, for the Chinese have long been anxious to conclude the more surely that they are wide awake there.

On some subjects they had exaggerated notions. A Chinese examiner does not generally trouble himself on such occasions, and a little openness was a good effect. His excellency had supposed that a long with Herat the whole of Persia had become subject to Britain, and was pleased to be corrected.

Translations of parts of Murray's Cyclopaedia of Geography, which it is well known have been made in Canton, were on the table, and with these my disposition was compared.

The moving Lin wanted instruction in the principles of the sciences, and I presented to him a copy of the Chinese dictionary, which he seemed to comprehend it, and took much interest. One other mandarin sent afterwards to my quarters for a repetition of the lesson. The action of the pistol was easy, but a draught of an ordinary engine, about which moreover I should myself have had some trouble, more if I had been sent to instruct Chinese blacksmiths in the way of making it, would have puzzled even Lin's piercing eyes. Such an imprudent speech course could not be addressed to such dignity, and the main and pistol rods were connected in more simple fashion than might have encountered the smiles of an experienced engineer to be put in practice, or rather attempted, I could fancy, for the first time by the great innovator of Chinese custom.

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beauty they are, of
once finished, such
and the more finely
and than plain cast-

reports from the west
in great peril from
the south, Ohio,
cheering character,
and entirely changed
for every desirable
and man and beast;
ains have been abun-

Y. Bap. Register.

States.—There are
States, producing
of gallons of disill-
great quantity of
and stuff. The con-
is use the liquor for
the great work re-
the ladies help!

in this city on the fifth
day was one of the
of the day. The pro-
in it is great va-
the appropriate inscrip-
of liberty on wheel-
with the national
gla, flowers and ever-
a barrel of pure
arrived at the Tab-
the services. The
prayer was made; oles
played by an excel-
the Declaration of In-
Benjamin F. Butler de-
the righteous cause
and so ardently de-

able affair occurred in
morning. A person
street who caught
male, and with assist-
it to the shore, where
was securely tied by
man about five feet
was committed last eve-
by a cross in love,
but their dress and ap-
have moved in a res-
the conclusive
struction is the ex-
a pistol loaded and cap-

MILKERS of this town,
is an ancient, vained
a mansion house about
on Saturday, the third
present could not have
usand. Old and young
all and the wag-
debated. The church in
man about five feet
was committed last eve-
by a cross in love,
but their dress and ap-
have moved in a res-
the conclusive
struction is the ex-
a pistol loaded and cap-

viewing the premises,
the company dispersed and
rely gratified with their
the hospitality and
Burgess and his family,
numbered, especially by
right which great gain
world of ours.—*Ded-*

the Globe Bank.

made on Wednesday
the Globe Bank, No. 22
of the Bank are in the
lower part of the building,
safe, by cutting out part
the window on the stairs.
two from doors, three mod-
tion, imported from Eng-
and, and four large locks,
struction.

in cutting off the head
of the machine, and
to open the door, and
ed, and the door did not
nor has it been dis-
was taken.

coming in, or going out,
24, in the same building.
Broker, and others, but
on the desks, or safes in
its powerful safe, may de-
invaluable attempts of
itly.

of July.

of the Temperance Re-
a period where the signs
marked and general, as at
the cheering evidence
of the cause, not the
magnitude and extent of the
to celebrate the Anti-
without the use
a looking over an exten-
arrangements for a tea-
results of this move-
number of visitors
the celebration and in
rational enjoyment. We
a few of the places, where
were made.—New York,
Albany, Rochester,
Cincinnati, Avon, Elyria,
Worcester, Charleston,
Concord, Portland, Augu-
—*Oliver Leaf.*

thousand frames are
at branches of manufac-
thousand in the cotton
and in the woolen—
and straw bonnets, palm-
the various articles for
noted. A late English
receive an average
dollars per month and
million of dollars per an-

Zion's Banner.

umbie.—Rev. James Aber-
the oldest Episcopal clergy-
at his residence on State

Shocking Event.—The Vermont Chronicle pub-
lished a letter dated at Royalton (Vt.) June 14, fol-
lows:—"An Event occurred in a distant part of
this town last Friday night, the most distressing of
any thing which has taken place in our commu-
nity. The house of Mr. C. Brewer was burnt, and a
daughter of Mr. John Dutton of this town, aged 19,
was consumed, and all that was known of her af-
wards by her distressed, I may say, agonized
family, was the few bones nearly consumed, found
in the cellar.

Mammoth Cane of Kentucky.—Dr. John Gro-
gan, the proprietor of this national wonder, has
opened a place of public entertainment within it
about a mile from its mouth, and has skills at all
times in readiness for visitors, at the river and lake
in the cave.

A man in Rochester, New York, has his coat re-
cently stolen from him. Shortly afterward seeing
it lying upon a canal boat, he took possession, and
upon feeling in the pockets, he found a handsome
supply of cash—an article which had heretofore
been a scarce source in those receptacles.

The quantity of pig iron annually manufactured
in Pennsylvania is estimated at 100,000, or one-third
of all that is made in the United States. It may
be increased so as to meet the demand of the whole
Union, though as yet the annual value is estimated
only \$5,000,000.

Religious Intelligence.

Revival at Buffalo.—A letter from the Rev.
L. H. Angier, gives the following account of the
recent revival of which Buffalo has been the scene:

"Buffalo, June 28, 1841.
"The third Sabbath in May, 36 were received
into communion, 76 on profession and 10 on
certificate. The day was delightful, our house
was crowded and the scene—me, was the most
interesting I ever witnessed. I baptized
about 30. It was interesting to see the father
and his son, the husband and the wife, the brother
and sister, and companion, thus separating
themselves from the world, and in that public
and solemn manner consecrating themselves to
the service of God. They all appear well. In
some, a marvelous change has taken place, and
so far as we can judge from appearances, thus far,
they all give promise of enduring unto the end.
Many of them are among the most exem-
plary, active and zealous Christians in Buffalo.
This ingathering has added greatly to the spiri-
tual and pecuniary strength of my church.—
There will, I suppose, some 20 or more unite
with us at our next communion, the first Sab-
bath in July. When I called over this church,
it consisted of about 40 members—since, we
have received 150, and the congregation has in-
creased proportionately. But to the great Head
of the Church, be all the glory. Several ad-
ditions have been made to the other churches. A
great change has taken place in Buffalo within
a few months past. The cause of temperance
is decidedly on the advance. But still there is
a great deal of wickedness in the midst of us.
But God has raised up many true and faithful
witnesses for the truth and blessedness of his
cause.—*N. Y. Evangelist.*

Ohio State Convention. Br. Alfred Bennett, in a
letter to the Advocate of June 12th, from Louis-
ville, Ky., notices the recent anniversary of this
Convention at Columbus, and states that the
churches have been favored with large additions
during the past year—that the ministers have in-
creased in numbers and talents; and that Ohio,
in point of moral power, will soon rank
among the older States (as she ranks numerically,
and hold a kind of balancing power between the east
and west, which will be of great importance in the
future advancement of the cause of God from Maine
to Mississippi. According to appearances it will
be wisely administered.—*N. Y. Bap. Reg.*

OF THE CONVENTION OF WESTERN BAPTISTS held
in Louisville the second week in June, Br. Bennett
says, "The Hon. J. L. Holman, of Ia., was Chair-
man, and Br. J. T. Robert, and J. M. Peck, Secre-
taries. The reports of additions to the churches
were cheering. More than 22,000 souls have been
brought into the liberty of the gospel, and added to
the churches the last year. Br. M. J. Rhee, the
official Secretary of the American Baptist Society,
gave an able expose of the principles and im-
portance of that Society, which resulted in the
formation of a similar institution for the west,
to co-operate with that Society, yet to have its seat
of action here. The word auxiliary, some had ob-
jections to, as expressing vassalage; yet the fullest
expressions of friendship and co-operation were ex-
pressed.

The Convention of Western Baptists agreed to
meet no more in that capacity. But the meeting
of the Western Publication and Sunday-school So-
ciety, in connection with the Historical Society,
which was formed last year, may constitute the
nucleus of future meetings in the western valley.
This Convention originated in the Western Bapt-
ist Education Society, which in its progress has
been able to secure a beautiful location for a the-
ological seminary, on which a spacious building is
erected and nearly finished, in Covington, on the
opposite side of the river from Cincinnati, and in
full view of the city. Last year it originated the
Historical Society, which is gathering up and se-
curing the records of our denomination, as far as
possible, from the first of their rise in the Missis-
sippi valley.—*N. Y. Bap. Reg.*

CONNECTICUT BAPTIST CONVENTION.
This body met at Hartford, June 8, 1841.
Among the resolutions adopted were the follow-
ing:
Resolved, That we cordially recommend the Baptist
Missionary Magazine to the more vigorous sup-
port of our churches.
Resolved, Also, that our interest in the Christian
Review and Sabbath School Treasury remains
unaltered, and we hereby recommended the
illegal patronage of our denomination.
Brother A. Gates, Chairman of the Committee on
temperance, presented the following preamble and
resolutions, which were unanimously adopted.
Preamble, That whereas, we are brought in the
Providence of God to a new era in the cause of
the Historical Society, which is gathering up and se-
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After a few preliminaries, an interesting and elo-
quent address was delivered by the Rev. J. O.
Choules. He gave a succinct view of the spiritual
cause as founded by Christ—of its gradual and
steady increase, in defiance of persecution—of its
present bright and glorious prospects, and of its ul-
timate triumph, as revealed in the gospel. After
the address a collection was taken to assist the
church in defraying the expenses of their building.
The congregation was large and attentive, and the
exercises interesting and we trust beneficial.—*Bapt.*

Ordination.—The ordination of Mr. Charles M.
Willard, as pastor of the Baptist church in Wal-
pole, took place at Drewsville on Wednesday the
9th of June. Sermon by Rev. M. Carpenter, of
Keene.

New Church at Half Moon.
At a council convened on the 21 of June, 1841, at
Clifton Park Village, to take into consideration the
propriety of having a 2d Baptist church in Half
Moon, Elder Isaac Wescott was chosen moderator,
and Seth Ewer Secretary.

After hearing a communication from the brethren
who called the council, in which they presented the
names of 54 members who had letters of dismis-
sion from other churches, it was voted unani-
mously to recognize them as a separate and distinct
go-pel church, called the 2d Baptist Church in Half
Moon.

After the other services were concluded, Deacons
Clark Noxon, Elisha Welsh, Jun., and Wm. Smith
were ordained.

Church Organized.—A Baptist church was regu-
larly organized on the 31st ult., at Huntington,
Huntington county, Iowa. The circumstances of
the church are favorable, but at present it is with-
out a pastor.

Buffalo, June 28, 1841.

"The third Sabbath in May, 36 were received
into communion, 76 on profession and 10 on
certificate. The day was delightful, our house
was crowded and the scene—me, was the most
interesting I ever witnessed. I baptized
about 30. It was interesting to see the father
and his son, the husband and the wife, the brother
and sister, and companion, thus separating
themselves from the world, and in that public
and solemn manner consecrating themselves to
the service of God. They all appear well. In
some, a marvelous change has taken place, and
so far as we can judge from appearances, thus far,
they all give promise of enduring unto the end.
Many of them are among the most exem-
plary, active and zealous Christians in Buffalo.
This ingathering has added greatly to the spiri-
tual and pecuniary strength of my church.—
There will, I suppose, some 20 or more unite
with us at our next communion, the first Sab-
bath in July. When I called over this church,
it consisted of about 40 members—since, we
have received 150, and the congregation has in-
creased proportionately. But to the great Head
of the Church, be all the glory. Several ad-
ditions have been made to the other churches. A
great change has taken place in Buffalo within
a few months past. The cause of temperance
is decidedly on the advance. But still there is
a great deal of wickedness in the midst of us.
But God has raised up many true and faithful
witnesses for the truth and blessedness of his
cause.—*N. Y. Evangelist.*

Ohio State Convention. Br. Alfred Bennett, in a
letter to the Advocate of June 12th, from Louis-
ville, Ky., notices the recent anniversary of this
Convention at Columbus, and states that the
churches have been favored with large additions
during the past year—that the ministers have in-
creased in numbers and talents; and that Ohio,
in point of moral power, will soon rank
among the older States (as she ranks numerically,
and hold a kind of balancing power between the east
and west, which will be of great importance in the
future advancement of the cause of God from Maine
to Mississippi. According to appearances it will
be wisely administered.—*N. Y. Bap. Reg.*

OF THE CONVENTION OF WESTERN BAPTISTS held
in Louisville the second week in June, Br. Bennett
says, "The Hon. J. L. Holman, of Ia., was Chair-
man, and Br. J. T. Robert, and J. M. Peck, Secre-
taries. The reports of additions to the churches
were cheering. More than 22,000 souls have been
brought into the liberty of the gospel, and added to
the churches the last year. Br. M. J. Rhee, the
official Secretary of the American Baptist Society,
gave an able expose of the principles and im-
portance of that Society, which resulted in the
formation of a similar institution for the west,
to co-operate with that Society, yet to have its seat
of action here. The word auxiliary, some had ob-
jections to, as expressing vassalage; yet the fullest
expressions of friendship and co-operation were ex-
pressed.

The Convention of Western Baptists agreed to
meet no more in that capacity. But the meeting
of the Western Publication and Sunday-school So-
ciety, in connection with the Historical Society,
which was formed last year, may constitute the
nucleus of future meetings in the western valley.
This Convention originated in the Western Bapt-
ist Education Society, which in its progress has
been able to secure a beautiful location for a the-
ological seminary, on which a spacious building is
erected and nearly finished, in Covington, on the
opposite side of the river from Cincinnati, and in
full view of the city. Last year it originated the
Historical Society, which is gathering up and se-
curing the records of our denomination, as far as
possible, from the first of their rise in the Missis-
sippi valley.—*N. Y. Bap. Reg.*

CONNECTICUT BAPTIST CONVENTION.
This body met at Hartford, June 8, 1841.
Among the resolutions adopted were the follow-
ing:
Resolved, That we cordially recommend the Baptist
Missionary Magazine to the more vigorous sup-
port of our churches.
Resolved, Also, that our interest in the Christian
Review and Sabbath School Treasury remains
unaltered, and we hereby recommended the
illegal patronage of our denomination.
Brother A. Gates, Chairman of the Committee on
temperance, presented the following preamble and
resolutions, which were unanimously adopted.
Preamble, That whereas, we are brought in the
Providence of God to a new era in the cause of
the Historical Society, which is gathering up and se-
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We doubt not, the Convention will be held ac-
cording to the Call, and that its members will go
there to offer "prayers for the Seminary," as well
as for the slave and his oppressor. Why should
they not? There is no inconsistency in so doing,
and then, the men who are to constitute the Con-
vention, are the warmest, ablest, oldest friends of
"the Seminary." We believe that to no one man
does that institution owe more gratitude than to
Eton Galusha; and T. A. Warner has long been
efficiently laboring as an agent on its behalf.

We have uttered these sentiments from a solemn
conviction of the duty we owe to God and the
church, at this important crisis. If any shall think
us severe, let them consider that it is the severity
of truth, and not ebullition of passion. Let the
reader see to it that he adhere to the cause which is
just, and he has nothing to fear.

Mr. Davis' Letter.
Jonathan Davis, in writing home to his consti-
tuents about his observations at the North, says
some very queer things. He tells the slaveholders,
for their comfort, that the colored people in the
northern cities are in the most pitiable condition,
and argues from his own statement that the Aboli-
tionists are hypocrites; for, while they weep over
the slave, they utterly neglect their colored fellow
citizens of the North.

"This the abolitionist," he inquired "of the poor
black race, amidst spirits that are so often found
looking upon the South, weeping tears of blood
over slaves in a comfortable condition? You
must know what was my conclusion. God deliver
me from such humanity as is found among north-
ern abolitionists!"

He then goes on to console the slave-holder, and
it undoubtedly is no little consolation, by saying—
"But here it is proper for us to state, that the
mass of our brethren, both in Philadelphia and New
York, are opposed to abolition, as now understood
by that term, and are for no other measure than
Colonization. This class, which constitutes a very
great majority, are kind-hearted, and always take
the part of the South, when they come in contact
with the laws of the land, or the peace of the South.
Hence they hold on to colonization. This class
both in New York and here (Boston) have treated
me with a great deal of kindness and politeness;
they take me freely by the hand and press me into
houses and parlors. A more kindly hearted and
Christian Ministry I have never been amidst, nor
do I believe there is one more so under the canopy
of heaven."

While we do not envy our brethren here describ-
ing the paucity bestowed on them by this slave-
holder, we take occasion to make one or two re-
flections.

1. If Mr. Davis is right in saying that the Aboli-
tionists are "a small minority," our churches
ought to consider that they are sitting under a
ministry to which slaveholders are under the great-
est obligations. Why?

2. If the pro-slavery party are so great a majori-
ty among us, and if they are the superlatively kind
people described by Mr. D., why do they not arise
in their might and in their benevolence, and relieve
the poor colored people in the midst of them?
Surely, the work belongs to the "great majority"
of the people. The "squallid, ragged, cold and
shivering" colored people are certainly not reduced
to that condition by "a small minority" and kept
so, in spite of the benevolent and unwearied ex-
ertions of the "kind"—"great majority." What have
this "great majority" attempted for the comfort,
elevation and improvement of the colored people,
and from accomplishing which they have been kept
back by the few abolitionists? Ah, "they hold on
to colonization"—that is it. But do they contribute
largely to colonization, or even try to? And then,
suppose they should, would the sending away from
among us a part of the colored people contribute
strongly to the comfort and elevation of those who
would be left behind?—to say nothing of the
"grave yard" to which the colonizationists send
their victims.

3. Was Mr. Davis treated unkindly by a single
abolitionist, while he was at the North? Did one
of them "tar and feather" him, or throw "stones"
or "rotten eggs" at him? Did they not treat him
with every personal kindness he could ask? They
did not "press" him into their "pulpits." Here lay
their unkindness—their inhumanity; so that he
appeals to God to save him from the humanity
of northern abolitionists!!

Here we have a bright specimen of that slave-
holding brotherhood, with whom we have been so
often exhorted to live in fellowship; and in view
of it we have one solemn prayer to offer, that God
will preserve us from giving encouragement, or
countenance to men so devoid of truth and so re-
gardless of his own authority over them. "Father,
forgive them, for they know not what they do,"—
but bring them to repentance.

Mr. Meredith, Dr. Sharp and Mr. Teasdale.
The Editor of the Biblical Recorder of North
Carolina, Mr. T. Meredith, has been accused of ul-
traism as an Advocate of slavery, by Mr. Teasdale,
who was recently an Editor of the Connecticut
Christian Recorder. Mr. Meredith replies to him
with more of truth than Mr. T. may well relish.
Dr. Sharp, too, receives a compliment from Mr.
M., which, if bestowed on him by us of the Reflector,
might not have been so favorably regarded as
it may now be, coming as it does from a slave-
holder. If we mistake not, the slave-holders and
their Northern apostles will come to an under-
standing, in due time. We wish them well of their
fraternizing scheme.

We copy the following from the Biblical Recorder
of July 3d.

THE SECRETARY AGAIN.
In a late number of the Christian Recorder,
among other bright and sparkling things, we find
the following luminous expression: "Rev. Mr.
Meredith of the South, the great Advocate for slave-
ry, and one of the agitators of the question of dis-
union, &c." We should really be glad to know
what this Mr. Teasdale knows of "Mr. Meredith
of the South," or of his magnitude as an Advocate
of Slavery. We should like to be told, too, how
much greater Mr. Meredith is, in this respect, than
Dr. Johnson and Mr. Fuller of the South, or even Dr.
Sharp of the North. It has been proved by the two
former, and admitted by the latter, that "there were
both slave-holders and slaves in the primitive
churches"—and if "Mr. Meredith" has done more
than this, by way of vindicating the character of
the slave-holder, we should be pleased to see our
friend, Mr. Teasdale, show the facts. The truth is,
this Mr. Teasdale has been Editor of the Secretary,
we think, some six or eight weeks, had prob-
ably seen half as many numbers of the Recorder
prior to the time referred to in his article, and per-
haps knew about as much of what had been writ-
ten by "Mr. Meredith," on the subject in question,
as the emperor of Morocco, or the king of Tuncu-

This, however, is not the difficulty, after all.

This, however, is not the difficulty, after all.

The ground of "Mr. Meredith's" offending is not
the fact of his having advocated the scripturalty of
slaveholding. This has been done by most men
of the South, and has been conceded by most men
of the North—this said Mr. Teasdale, we think,
readily admitted, he would admit of no neutral
in the war, and insisted that all such men as
said Mr. Teasdale, who would fain avoid self-com-
mittal, should declare themselves either for the agi-
tators or against them. That we were correct in
this, has been conceded by all who signed the Anti-
slavery resolutions, including even this same Mr.
Teasdale. Still, however, our offence is none the
less, as that account, and none the more readily for-
given, as the event has shown.

The true state of the case, as it has appeared from
sundry northern papers, and as we learn it now
more definitely from the Christian Recorder, seems
to be this—the Neutralists became at length con-
vinced that the schismatics must be thrown overboard,
or the South would leave the ship—to reconcile the
former to their fate, it was deemed expedient to
throw over one or so at the South—and to justify
this latter measure, the attempt is now made to
brand the Southern party with *adversum agitation*,
i.e., just as if schism and anti-schism were offenses
of similar magnitude. And hence it is that Mr.
Teasdale, and other editors at the North, are now,
since the Convention at Baltimore, endeavoring
to make the impression that the editor of the Rec-
order had occupied a "poetical distance" from that
of the great body of the Southern delegation. And,
although we have seen no two of these editors agree
in their specifications, yet they all heartily unite in
the general cry—"Mad dog!"

We wonder if Mr. Teasdale will permit his read-
ers to see the above. We shall see.

Multiplication of Bishops.

We are pleased to see that a part of the church
are beginning to acknowledge the impropriety of
applying such titles as *Reverend*, *D. D.*, &c., to min-
isters. At the last General Assembly of the Pres-
byterian church, it was resolved, that *Bishop* is
the most suitable title of the pastor of a church. *Bis-*
op means an overseer (*episcopos*, in Greek), and is
both scriptural and does not imply that the man
who bears the title is to be revered for his office's
sake. About the same is true of *Elder*. Either is
scriptural, and nothing, but custom, renders either
objectionable to any one. *Baptists*, long ago, set
the example of dispensing with the highly objec-
tionable word *Reverend*, and, we hope, they will
not now be the last to adhere to its use.

Extract of a Letter from Brother A. S. L.
dated Jamestown, N. Y. July 5, '41.

Dear Brother Grosvenor,—It being the day sub-
stituted for the 4th in the celebration of our national
anniversary, the 4th of July, and the day for the
keeping of the day, in this place, and no reli-
gious meeting being held by the Christian pub-
lic, among six denominations in the village, and
including myself, we have no meeting, I concluded I
would send a delegation, and all delegates in ac-
cordance with my feelings than in writing you.

I attended the Mohawk River Association—held
in June. It was my intention to send you some
of the proceedings of the meeting, and, especially,
the resolutions which were offered; viz:
1. Resolved, That the holding men as property
is so contrary to the spirit of the Christian religion,
and so inconsistent with the principles of the church,
as to be consistent and retain slaveholders in fellowship,
or act with them in missionary operations.

2. Resolved, That we affectionately urge Min-
isters and members to give the seventh command-
ment its prominent place in their instruction, and
to oppose the 1st Resolution, because it
was taking ground that had been taken in the
past, and also because it was saying no more
than we had said year after year. He remarked
that five or six years hence, it would be time
and energy to vote a resolution, when public
opinion should be right. In other words, as I take
it, when the public in general shall have gone
ahead of

Poetry.

From the July number of Graham's Magazine.
Woman's Dower.

She sat, oppressed with care,
And bowed with agonizing pain,
And the cold sceptre of despair
Lay where her dearest hopes had lain;
And bitter drops from Marah's cheek,
Bedew'd the pale rose on her cheek,
And fierce disease was torturing
Her vitals with a vulture's beak:
And taunting words were in her ears—
"Thou first in sin! Frail cause of all
The cares and toils that waste our years,
The pangs that change our joys to gall;
Thou gav'st the sceptre unto Death!
Thy hand unbar'd the insatiate tomb,
And wak'd and arm'd the fiery wrath
That deals the sinner's final doom!"
She raised her meek wet eyes to Heaven,
And all her pray' was one long sigh;
It told how deep her heart was riven,
And won an angel from on high.
"Daughter! thy lot is hard to bear,"
The spirit said, with healing tone,
"Submission, agony, and care,
Endur'd in silence and alone:
These are thy lot, and Mercy's power
May not reverse the just decree;
Yet have I brought a priceless dower,
A gem from God's own crown, to thee.
Hide the rich jewel in thy breast,
Deep in thy bosom's holiest bow'r:
Its warmth and light shall make thee blest,
E'en in thy darkest, loneliest hour.
Its light shall throw around thy form
An atmosphere of joy and peace,
And fill thy home with radiance warm—
A glowing flood of magic bliss.
When thy young heart to man is given,
And the white bride-rose wreathes thy brow,
This live coal from the fires of Heaven
Shall with ecstatic rapture glow:
And when thy new-born infant lies
In helpless beauty on thy breast,
Thy heart shall thrill with ecstasies
Sweet as the transports of the blest.
This living beam of perfect love—
Pure love, that lives without return.
This sparkle from the bliss above—
Forever in thy soul shall burn.
Not all the fends of earth shall wrench
This treasure from thy heart away,
Nor all the waves of sorrow quench
Within thy soul, the deathless ray.
Life's dearest tie may prove a chain,
And gall thy heart through many years;
Thy hopes material may prove vain,
And sink beneath a flood of tears;
And haggard cares may round thee crowd—
Yet this rich gift shall light thy gloom,
And there—'neath rainbow on the cloud
That dawns o'er thy dear one's tomb."
Yes, perfect love is woman's dower,
Her brightest charm, her richest gem,
Her shield from every cruel power,
Her sceptre and her diadem.
Let her beware, lest earth-born fires
Touch the pure altar where it glows:
Dim the pure light with low desires,
And sink her soul in torturing woes.

Slavery.

Distress among the Slave-holders.

In the Christian Advocate and Journal of June 16th, Dr. Capers complains bitterly of the embarrassments among slave holders, which prevents him from raising money for the cause of Missions. He says—
"The prince of the people—just the men to give hundreds, and who have been giving hundreds—are as deeply involved in the troubles of the country as they can sustain, or have been crushed with the times, and can do just nothing. I cannot beg a dollar a mile, beg as I may, and with tears."
Dr. Capers is himself one of the "princes," (slaveholders), to whom he refers; and he is quite an influential "prince" we are told. And if such a man as he cannot raise money from his brother "princes," the case must be desperate indeed.

And, but for the wicked abolitionists, who make such a fuss about putting robbery into the Lord's treasury, we can easily imagine that this necessity would bring these "princes" to give their slaves, instead of money, for the aid of the missionary cause. Why not? Slaves might be given to the Missionary Society of the M. E. Church, with just as much propriety as their owners can give the money for which the slaves are sold. Nor is this all—the Board of this society might receive donations in "the souls and bodies of men," with precisely as much propriety as it can receive the fruit of their unpaid toil. And the Board might hold slaves given in this way, "for the good of the Church," and "under the Golden Rule," and appropriate their wages for the support of our missionaries. It is well known that the "Alabama Baptist Association" sold a slave, who is a minister of the Gospel, and who travels and preaches for the benefit of that body! And why may not some of the "princes" to whom Dr. Capers refers, make a present of some of their preaching slaves either to our bishops or the Conferences? We ask, why not? Can those who have attempted to justify the slavery which is tolerated in the M. E. Church tell why this should not be done?

And the slaves given to the Bishops, or to the Missionary Society in this way, might be managed without any fear of their becoming "radio-abolitionists." Of course they could have no connection with "Sunderland, Scott & Co." They would not be able to read abolition papers; and being slaves, they would do the bidding of their masters without resistance. We shall not make any charge for these suggestions; but will only add, that if our opponents are sincere in the defenses which they have attempted of American slavery, they will fall in with this plan, and thus relieve the Missionary Society of the enormous debt with which it has been so long embarrassed.

Zion's Watchman.

Something Below Contempt.—The Committee of the Artists' Fund Society, in Philadelphia, have refused to allow Jocelyn's admirable portrait of Cinque, the leader of the Amistad captives, to appear in the Society's exhibition the present year! If this is not being "more nice than wise," we know not what would constitute such an act of aristocratic refinement.

Com. Adv.

For the Christian Reflector.

To Hope H. Slaughter.
SLAVE TRADER, BALTIMORE, MD.

Since thou courteously allowed me, in company with my friend J. G. Whittier, to visit thy slave establishment in the city of Baltimore, some weeks since, I have often felt a desire to address a few lines to thee. I need not, perhaps, say that my feelings were painfully exercised in looking over thy buildings, fitted up with bolts and bars for the reception of human beings for sale. A sense of the misery and suffering of the unfortunate slaves, who have been from time to time confined there—of their separation from home and kindred—and of the dreary prospect before them of a life of unrequited toil in the South and South West—rested heavily upon me. I could there realize the true nature of the system of slavery. I was in a market-house for human flesh, where humanity is degraded to a level with the brute; and where children of our common Father in Heaven and for whom our blessed Redeemer offered up the atoning sacrifice of his blood, were bargained for and sold like beasts that perish. And when I regarded thee as the merchant in this dreadful traffic, and heard thee offer remarks, which might in some degree be considered as an apology for thy business, calling our attention to the cleanly state of the apartments, the wholesome provisions, &c.; and especially when I heard thee declare that thou hadst been educated by a pious mother—that thou wast never addicted to swearing or other immoralities—and that thy business was a legalized one—that thou didst nothing contrary to law—and that, while in thy possession, the poor creatures were treated kindly—that families were not separated, &c.—I was glad to perceive some evidence that the nature of thy employment had not extinguished the voice of conscience within thee. In thy sentiments, and in the manner of thy utterance, I thought I could see that truth had not left itself without a witness in thy breast, and that a sense of the wrongfulness of thy occupation still disturbed thee.

To thy remark, that thy business was necessary to the system of slavery, and an essential part of it—and if slave-holding were to be justified at all, the slave-trade must be also—I certainly can offer no valid objection; for I have never been able to discover any moral difference between the planter of Virginia and the slave-dealer of Baltimore, Richmond, and Washington. Each has his part to act in the system, and each is necessary to the other. And if the matter were not, in all its bearings, painfully serious, it would be amusing to witness the absurd contempt with which the slave-owner of Maryland or Virginia professes to look upon the trader, whose purchase of his surplus slaves alone enables him to retain the residue in his possession; for it seems very evident that the only profitable part of the system in those states at the present time, is the sale of the annual increase of the slaves.

In passing from thy premises, we looked in upon the Triennial Convention of the Baptists of the United States, then in session in the city of Baltimore, where I found slaveholding ministers of a high rank in the Church, urging successfully the exclusion from the Missionary Board of all those who, in principle and practice, were known to be decided abolitionists; and the results of their efforts satisfied me that the darkest picture of slavery is not to be found in the slave-jail of the trader, but rather in a convocation of professed ministers of the Gospel of Christ, expelling from the Board of a Society formed to enlighten the heathen of other nations, of a system which denies a knowledge of heathen at home!

But allow me, in a spirit, as I trust of Christian kindness, to entreat thee not to seek excuses for thy own course in the evil conduct of others. Thou hast already reached the middle period of life—the future is uncertain. By thy hopes of peace here and hereafter, let me urge thee to abandon this occupation. It is not necessary to argue its intrinsic wickedness, for thou knowest it already. I would therefore beseech thee to listen to that voice which I am persuaded, sometimes urges thee to "put away the evil of thy doings," to "do justice and love mercy," and thus cease to draw down upon thyself the curse which fell upon the persons of Tyre, who "traded the persons of men." These warnings of conscience may not be longer neglected on thy part, is the sincere wish of one who while he abhors thy occupation, feels nothing but kindness and good will towards thyself.

Thy friend, JOSEPH STURGEON.
New York, 6th month, 30th, 1841.

* The latter remark, of course, applies only to the time they remained with thee. For, on the day we visited thy establishment, a friend with whom I was dining informed me, that a few days before a woman and child had been sold to thee, whose husband and father was a free man, who, in his distress, had been offering to bind himself for a term of years, in order to raise the sum (I think \$500) demanded for them; but as he had been unable to do so, my friend had no doubt they had been sent off with the very lot of slaves which we were told by thyself had just been forwarded to New Orleans from thy prison. Who is most guilty in this atrocious transaction—the slave-owner, who sold the woman and child at Baltimore—thou, the transporter of them forever from their husband and parent—the purchasers of the mother and child at New Orleans, where they may be forever separated from each other—or the citizen who, by his vote and influence, creates and upholds enactments which legalize this monstrous system—is known only to HIM before whom the secrets of all hearts are unfolded.

Please Don't Read This.—We write, you read. We preach, you listen. But some of you are careless readers, and neglectful hearers. We want to draw the attention of all concerned to a certain important matter. How shall we proceed to be successful? If you don't want to know what duty it is, then don't read this. If should desire to know what it is, then read, and don't apply it to some one else, but to yourself. A question, if you please. Did you ever invite a preacher from a distance to come to your neighborhood to preach? You surely all answer, Yes. That was right. We like to see people anxious to hear preaching. Well—When he came, did you ever think of asking, how much it cost him to travel, and how much it would cost him to return? We fear many of you must answer this by saying, No. Do you not think you have done wrong in that? We answer for you, Yes. Did you not often let preachers come to you, and preach, and preach, and preach, and then let them go away without offering them one cent? Yes, some of you have. How do you think a poor man feels if he is called by a neighbor to work repeatedly and get nothing, but even the thanks of his employer? Would he

not feel his spirits dampened and be greatly discouraged in working for that neighbor again? So, how must a laborer in the Lord's vineyard feel when he is called to distant places to preach the word, and gets nothing for it (but perhaps board) and has to pay his way at that, out of his own (perhaps almost) moneyless purse? Do not the deacons of the churches often, very often neglect their duties when a strange brother comes along to make up a little sum to give him on his way? It is too true. This ought not to be so. Dear brethren, will you always remember this duty, and never let your poor preaching brethren come and labor among you without at least paying their travelling expenses.

Gospel Publisher.

Miscellany.

From the Olive Plant.

An Appeal to the Ladies of America, in Favor of Temperance.

BY MRS. STEELE.

Alas that such an appeal must be made! Can it be that a cause which involves their dearest interests, their comfort and happiness in every way, should not have, ere this, aroused them to come forth in their might and power, to crush the monster who thus invades their paradise? Like the serpent which surrounded the hapless family of Lamech, winding its loathsome folds around the manly sons, the tender boys, and noble fathers, this demon is dragging down the fathers and sons of America, to perish in its deadly embrace, and woman has not yet put forth a hand to draw them from the influence of its fascinations. But what can woman do? I am asked. Is she not the weaker part of mankind? Is not man called the Lord of creation? Certainly man is woman's lord and protector, but she is no longer the inferior being which she was once considered; her position is materially altered, and she occupies a higher and more conspicuous station in society than in former years. No longer the plaything, the toy of man, ministering only to his amusements, she is his friend and companion. Her influence is efficacious and powerful, and felt politically as well as morally—in affairs of state, as well as in the circle of home. This home is her most fitting place, and let every one exert her influence upon the loved ones within its hallowed precincts, and we shall see the hearths of America freed from the enemy who in smiling guise establishes himself there only to destroy. I address myself to those whose fortune and education have elevated them to the higher walks of life, who have imagined temperance only meant for the vulgar, their being placed above all temptation, above even self-denial. While the working classes have engaged earnestly in this great reform, while even nobles in some stations have jointly together in order to save each other, the wealthy, and fashionable, and refuse to stand idly by, beholding the efforts of others to stem the torrent, which, if those devoted ones be not aided in their exertions, will sweep them and their cherished ones away in its dark waters. "Why are we addressed?" I am asked by this class. "We no longer see, as in olden times, our husbands falling beneath our dinner tables, nor do they now, as formerly, boast of being 'drunk as a lord.' The times of such scenes of degradation have passed away, and it is the vulgar alone whom behold in their situations!"

I know the habit of placing alcoholic drinks upon the tables of our hotels, steamboats, and houses, in many parts of our country is abolished, but drinking wine to excess is still practised to a fearful extent. Is it not told, after every large, fashionable entertainment, what a great amount of money was expended upon wines—how many baskets of champagne were consumed—and how, after the ladies had left the supper-room, the gentlemen held a high carouse, and some were assisted home, and some were obliged to be put to bed at the house of their host? Yes, many a husband is now nightly led home a howling idiot, into the presence of his wife and family, the immortal spirit quenched within him, the light of his intellect gone, and as truly transformed into a brute, as those in classic story were thus changed by the cup which Circe presented. If not thus far, how often do we see in parties some young man with flushed cheek and silly smile, stammering out absurd notions from a bewildered brain, to the ladies around him—the thoughtless laughingly telling each other Mr. So-and-so is high; while she of more cultivated intellect, and elevated soul sighs at the degradation of one, who is capable of taking a conspicuous part in the conversation of the enlightened circle around her. The young men of our most refined and wealthy society are most of them merchants or students, who during the day are busy heaving themselves out paths to fame or fortune; and what a loss to them must be the hours of the next morning, passed in sleep or languor, while the dimmed intellect is struggling to regain its former brightness—lost forever, if the practice be not abandoned!

In these same circles I have seen, incredible as it may seem, little children, not only permitted, but forced to drink! In one instance, the young creature, who disliked the taste of brandy and water, endeavored to avoid it, but the poison was forced upon it by its inconsiderate mother, with a reproach, and thoughtless father, by an injunction to "drink it off—it will make a man of you!" In another instance I was called upon to admire the grace with which the little girl drank the health of the company; but I only saw with what avidity the child swallowed the fatal draught, and with what gloated eyes she gazed upon the decanter while asking for more.

In yet another case, I entered a friend's drawing-room, and beheld the son a young boy of noble qualities and great promise, performing most extraordinary antics, while his parents sat laughing in the greatest state of enjoyment and amusement. I asked the meaning of the scene. "It is Charles' birthday," I was answered, and his father has treated him to champagne, as he is so fond of it, and you see the little fellow is completely tipsy." Here both parents set off in another merry shout. I looked upon them as if they were mad, thus to laugh while their child was thus dancing upon the side of a pit into which he must inevitably, under such management, fall and perish.

I beheld all these parents, of which I have spoken, with the same amazement and horror, as if they had presented to their children the deadly Aqua Tophana, the poisoned water of Italy. Alas! how many a drunkard has wished this Italian cup had been placed before him and life extinct, ere he had reached his present miserable state. This poison, as well as all others, is as they act upon the body alone, while alcoholic drinks grasp the mind as well as body. The

wretched draught is loved, doated on—home, wealth, friends, are all sacrificed; shame is dead within him; his Creator is forgotten and defied.

There is another class of whose danger I must speak. My country-women, there has an accusation gone forth against us!—against the women of America—by one too who has ever held a high rank among the lovers of literature, of morals, and of good order. A gifted European lady has said the ladies of America indulge themselves in the intoxicating cup! Can this be true? I cannot think it, and we must all hope she has been misled. Still, while there has this accusation gone abroad, it behooves us to look narrowly around us, lest there may be a tempter near us, whose approaches we may not have observed, while it met the eye of others! Allowing the great influence of women in society, how is this influence to be exerted? In the first place upon her children, and if she want a system of education, let her consult Solomon, in the 22d chapter of Proverbs, verse 6. If she will reflect, she will find, 'the way he should go'—and if she be so blinded, as not to perceive intoxicating liquors will injure him, she must know it will not benefit him, and she will not thus 'train up her child.' Let no cankerworm steal within her olive-bud, and it will spread out into a glorious tree, rich with goodly fruit, while, thus neglected, it will be but a cumber of the ground.

She who would do good in her generation, and advocate this cause, which I am now pleading, must endeavor, by every means and appliance in her power, to banish intoxicating drinks from her house. We all know the power of fashion—we have seen of late years a band of feeble, delicate females, wielding despotic sway over the higher circle of a great city, and wealth, and power, and noble blood, plead in vain for admission at the door of Almack's. Let our ladies then call to their aid the service of this mysterious sovereign fashion, and by its fiat, let some milder beverage be presented to her guests, instead of this Circean cup. There is another engine placed within the hands of females, which they may also use for this holy purpose—the pen. How much this little instrument may effect, we all know, and we are all aware, also, how much of the literature of our day is in the hands of women. Books are written, annuals and periodicals are edited by her in America, as well as elsewhere. Let her pen speak in favor of temperance, and with a prayer for a blessing upon her labors, she may be the happy means of saving some fellow-creature from destruction.

There is another crying evil in society, which I must call upon our readers to rectify. I have seen young men, who have given themselves up to this vice, received into our drawing-rooms with the same cordiality as those who have, perhaps with a struggle, avoided the use of liquors. Is this right? Would it not be more just to exclude him from their saloons, that his punishment should act as a warning to others; and more kind to the erring one, as it may prove an incentive to induce him to turn from his mad career, and be restored to society again. In this manner shall the inebriated drunkard be checked, and the more decided one cured. Then arouse, my country-women! Arouse in your might! With stout heart and willing hands, wield the power which is yours, and purify your homes from this plague and pestilence. Scatter the chaff and preserve the wheat from the blighting mildew. Band yourselves together in societies for the suppression of Intemperance. Exert your influence in persuasion, in fashion, and in the use of the pen. Above all, banish the fatal cup from your tables—give it not to your guest—touch it not yourselves!

From the Farmers Cabinet.

Selling Horses.

Sir,—At the suggestion of an intelligent neighbor, I have commenced a novel mode of selling my farm-horses, and am desirous of describing it for the adoption of your readers generally.

Mine is a dairy-farm, and as I devote all my pasture-ground to this purpose, it is not my practice to turn out my horses until after the hay harvest, that the cows may have the benefit of a fresh change of pasture weekly. At the bottom of my cattle-yard is a small meadow, about two acres, which has been enriched for many years by the overflowing of the yard; this I have commenced cutting by piecemeal for the selling of my horses in the stable, and it is really surprising to find how very small a portion of land is worn every morning for the supply of four horses during the day and night; the labor of mowing and carrying in the stables is as nothing, the work of about half an hour only. As the land is cleared, it is immediately spread with a covering from my compact heap, which is so near that a boy can carry on a sufficient quantity for the purpose in a very short space of time: the effect is beyond my conception, for, judging from present appearances, I shall be able to cut the grass from this piece of land four times the present summer; and it is my intention to keep my horses in the stable the whole time, by which I shall save many acres of pasture and tons of hay, as also, many loads of the best manure. Now can any other crop pay me equal to this small portion of my farm?

May 21.

Important Discovery.

We embrace the earliest moment, after the receipt of the following letter, to lay it before our readers. The season is not yet so far advanced that the process may not be beneficial to those who put it in operation:—

M. P. WILDER, Esq., President of the Massachusetts Horticultural Society:—
Sir,—Having discovered a cheap and effectual mode of destroying the Rose Slug, I wish to become a competitor for the premium offered by the Massachusetts Horticultural Society. After very many satisfactory experiments with the following substance, I am convinced it will destroy the above insect, in either of the states in which it appears on the plant, as the fly, when it is laying its eggs, or as the slug, when it is committing its depredations on the foliage.

WHALE OIL SOAP, dissolved at the rate of two pounds to fifteen gallons of water. I have used it strongly without injury to the plants, but find the above mixture effectual in the destruction of the insect. As I find, from experiments, there is a difference in the strength of the soap, it will be better for persons using it to try it diluted as the above, and if it does not kill the insect, add a little more soap, with caution. In corresponding with Messrs. Downer, Austin and Co., on the difference in its appearance, they say—'Whale Oil Soap varies much in its relative strength, the article not being made as soap, but being formed in our process of bleaching oil.—When it is of very sharp taste, and dark appearance, the alkali predominates, and when light

colored and flat taste, the grease predominates.' The former I have generally used, but have tried the light colored, and find it equally effectual, but requiring a little more soap—say two pounds to thirteen gallons of water.

Mode of Preparation.—Take whatever quantity of soap you wish to prepare, and dissolve it in boiling water, about one quart to a pound; in this state strain it through a fine wire or hair sieve which takes out the dirt, and prevents its stopping the valves of the engine, or the nose of the syringe; then add cold water, to make it the proper strength; apply it to the rose-bush with a hand-engine or syringe, with as much force as practicable, and be sure that every part of the leaves is well saturated with the liquid. What falls to the ground in application, will do good in destroying the worms and enriching the soil, and from its trifling cost, it can be used with profusion. A hoghead of 136 gallons cost forty-five cents—not quite four mills per gallon. Early in the morning, or in the evening, is the proper time to apply it to the plants.

As there are many other troublesome and destructive insects, the above preparation will destroy, as effectually as the rose-slug, it may be of benefit to the community to know the different kinds upon which I have tried it with success.

The Thrips, often called the Vine Fetter, a small, light-colored or spotted fly, quick in motion, which in some places are making the Rose-bush nearly as bad in appearance as the effects of the slug. Aphids, or Plant House, under the name of green or brown fly, an insect not quick in motion, very abundant on, and destructive to, the young shoots of the Rose, the Peach tree, and many other plants. The Black Fly, a very troublesome and destructive insect, that infests the young shoots of the Cherry and the Snow-Ball tree. I have never known any positive cure for the effects of this insect until this time. Two varieties of insects that are destructive to, and very much disfigure Evergreen, the Balsam or Balm of Gilead Fir in particular, one an Aphid, the other very much like the rose-slug. The Acarus, or red spider, that well known pest to gardeners.

The Disease Mildew on the Gooseberry, Peach, Grape, Vine, &c. &c., is checked and entirely destroyed by a weak dressing of the solution.

The above insects are generally all destroyed by one application, properly applied to all part of the foliage. The eggs of most insects continue to hatch in rotation, during their season. To keep the plants perfectly clean, it will be necessary to dress them two or three times.

The Canker Worm. As the trees on this place are not troubled with this worm, I have not had an opportunity of trying experiments by dressing the trees, but have collected the worms, which are killed by being touched with the liquid. The expense of labor and engines for dressing large trees, to be effectual, may be more than the application of it will warrant; but I think by saturating the ground under the trees with the liquid, about the time the insect changes from the chrysalis state and ascends the trees, will destroy them; or when the moth is on the tree, before laying its eggs, they may be destroyed without much labor; in either case, the mixture may be applied much stronger than when it comes in contact with the foliage. Laying it on the trunk and branches of the tree, at the consistency of thick paint, destroys the brown, insect on the bark, and gives the tree a smooth, glossy, and healthy appearance.

I remain, Sir,

Your most obedient servant,
DAVID HAGERSTON.
Watertown, June 19th, 1841.

Boston Courier.

NOTICE.

THE Subscribers beg leave to inform their friends and the public, that they have taken the store formerly occupied by S. D. SPURR, Stone Block, corner of Main and Central sts. where they are prepared to offer a general and full assortment of
Dry Goods and Groceries.
As our goods are all purchased for Cash, customers may rely on decided bargains. The public may be assured that the old character of the store for fair dealing will be retained. A share of the public patronage is solicited.
L. & D. M. WARREN.
Feb 24.

One Price Temperance Store!

WINDSOR HATCH & CO.
WOULD inform their friends and the public that they have taken the Store formerly occupied by Pitt Holmes and Co., on Front Street, near the Canal, where may be found as good an assortment of
WEST INDIA GOODS
as can be found in Worcester. The whole Stock of Goods is NEW, and will be sold CHEAP on the ONE PRICE principle, for cash or good credit.
N. B. Goods put up to order on as favorable terms as though the purchaser were present, and sent to all parts of the town and county.
J. H. RICKETT.
Worcester, May 5, 1841. 3M18

Cabinet Furniture and Chairs

LANSFORD WOOD, Agent, at his Ware Rooms Main st., a few doors South of the Temperance Exchange, WORCESTER.
Has for sale, and is constantly manufacturing a variety of CABINET FURNITURE, consisting of Part of Sideboards; Secretaries; French Bureaus; Grecian, Dining-Pembroke, Work, Centre and Card Tables; Adams's patent swell beam Bedsteads, and various other kinds, and a large assortment of Sofas and Mahogany Rocking Chairs.
Mahogany Pulpits and Communion Tables made to order.
Mahogany Looking Glass, Portrait and Picture Frames Palm leaf and Hair Mattresses and Feather, &c.
CHAIRS of every description, for sale Wholesale and Retail, at the above place, as low as can be bought elsewhere.
Purchasers are respectfully invited to call and examine for themselves at low prices and quality.
SHEP, CHASE & ORBURNEN—
PAINTING.
And Gilding, done at the same place by
FRANCIS WOOD.
Worcester, April 8, 1840.

NEW STOCK.
THE Subscriber is now opening at his Store, corner of Main and Front Streets, an entire New Stock of
Boots, Shoes & Trunks,
which he offers for sale on the most reasonable terms. Also Boots and Shoes made to order by the most approved workmen.
Repairing done at short notice in the most thorough manner.
JEREMIAH BOND.
Worcester, Sept. 23, 1840. 39

THE Subscriber is now opening at his Store, corner of Main and Front Streets, an entire New Stock of
Boots, Shoes & Trunks,
which he offers for sale on the most reasonable terms. Also Boots and Shoes made to order by the most approved workmen.
Repairing done at short notice in the most thorough manner.
JEREMIAH BOND.
Worcester, Sept. 23, 1840. 39

NORWICH AND WORCESTER RAIL ROAD.
RAILROAD & STEAMBOAT LINE BETWEEN
BOSTON AND NEW YORK.

SUMMER ARRANGEMENT.
THE New York Steamboat Train now leaves Boston at 4 o'clock, P. M., and 4:30 P. M., and arrives at New York at 8 o'clock, P. M., and 8:30 P. M., respectively. The Worcester and Boston, every morning, except Monday, on the arrival of the Steamboat from New York.

ACCOMMODATION TRAINS.
Leave Norwich at 6 A. M., and 4:30 P. M., daily (except Sundays). Leave Worcester at 9:30 A. M., and 3:30 P. M., daily.

Passengers leaving Boston at 6 A. M., or 1 P. M., or Springfield at 6 A. M., or 12 P. M., can proceed directly to Norwich; and those leaving Norwich at 6 A. M., can proceed directly, either to Boston or Springfield.

MERCHANDISE TRAINS.
Between Norwich and Worcester, daily, (Sundays excepted) taking freight for Boston, Worcester, Springfield, Norwich and New York.
Feb. 21. T. WILLIS FRATT, Sup't.

Boston & Worcester Rail Road.

SPRING ARRANGEMENT.

ON this road the accommodation train will run daily, except Sundays, as follows:—
Leave Boston at 6 A. M., 1 P. M. and 5 P. M.
Leave Worcester at 6 A. M., 9 A. M. and 4 P. M.
Stopping at the day Stations.

The New York Steamboat Train will leave Boston for Norwich daily, except Sunday, at 4 o'clock, P. M., stopping only at Framingham.

Passengers for the accommodation Trains on the Western and Norwich Railroads will leave Boston at 6 A. M., from Boston at 1 P. M.

All Baggage at the risk of its owner.
Fare to New York, \$3; to Norwich \$3; to Springfield \$3; to Worcester \$1.50.

Freight taken as usual to Worcester, Springfield, Norwich and New York. Merchandise for New York received until 3 P. M.

Mar. 3 WM. PARKER, Sup't B. & W. R.

DR. G. R. PHELPS'S

COMPOUND TOMATO PILL.

THE Vegetable Purifier for diseases arising from Impurities of the Blood, Dyspepsia, Scrofula, and all Chronic Diseases; also, a substitute for Calomel, as a Cathartic in Fevers and all bilious Affections.

These Pills are not among those of doubtful utility. They have passed away from those that are daily launched upon the title of experiment, and now stand before the public as high in reputation, and as extensively employed in all parts of the United States, the Canadas, and Texas, as any medicine ever prepared for the relief of suffering man. They have been extensively prescribed by the Medical Faculty wherever they have been introduced; and there are but few towns that cannot produce some remarkable cases of their curative effects.

The numerous certificates, which have been presented to the proprietors from professional men and others, in an extraordinary manner the extensive application of this remedy to diseases generally. Professional men, and those of scientific habits, have applied to the Medical Faculty for permission to prescribe them in their practice, in obviating those evils incident to their occupation, and the cure of disease.

Often have the cures performed by this medicine been the subject of editorial comment, in various newspapers, journals, and it may with truth be asserted that no medicine of the kind has ever received testimonials of greater commendation than are attached to this.

They are in general use as a Family Medicine, and are thousands of families who declare they are never separated from them. They are applied to the treatment of all sorts of chronic diseases, such as dyspepsia, liver complaint, sick-headache, jaundice, rheumatism, heart-burn, &c. &c. palpitation, loss of appetite, constipation, &c. &c. They are also used in the treatment of the female system, and in the cure of the skin diseases, such as the itch, &c. &c. The Pills are sold at the sign of G. R. PHELPS, M. D., Price 35¢ each.

For sale Wholesale and Retail by JAMES GREEN, M. D., and M. D. PHILLIPS, Worcester, and by agents in most Towns in the State.

THE MASSACHUSETTS CHARITABLE MECHANIC ASSOCIATION announce to the public that their THIRD EXHIBITION for the encouragement of Manufacturers and the Mechanic Arts, will be opened at Quincy Hall in the city of Boston, commencing on MONDAY, SEPT. 20, of the present year.

The officers and trustees for the year 1841, having been elected by the Association with full powers to make the necessary arrangements, respectfully invite Manufacturers, Mechanics, and Artists, the ingenious and scientific, to offer for Exhibition and Premium, articles in every department of Art, Science, and Industry, such as specimens of Machinery, and Ingenious, useful labor-saving machines, implements of husbandry, and new models of machinery in all their variety, or for the purpose of illustrating the principles of the mechanical power, made of wood, iron, or other material. The products of the loom, in silk, cotton, wool, &c. &c. or of any kind, and all articles devised by human ingenuity, wrought by machinery, will have a proper place in the Exhibition.

Medals of gold and silver, or Diplomas will be awarded for all articles of merit deemed worthy of such distinction, and the Managers pledge themselves that every impartiality will be observed in their distribution, and that competent judges shall be appointed, who in no case will be competent for premium on articles exhibited.

In the fullest confidence that this notice will meet the early attention of the Manufacturers and Mechanics of Massachusetts, and that they will be enabled to send their productions to this glorious field of competition, the Managers will make such arrangements as shall insure a fair and full opportunity for a display of every article which may be sent on or before the 1st of September; and nothing will be excluded from the Exhibition which may be afterwards admitted, yet they cannot promise them so conspicuous a place in the Exhibition as those will have which are earlier delivered. Articles intended for Exhibition must be delivered at the Superintendent at Quincy Hall, on or before Wednesday, Sept. 15.

Articles may be offered by Apprentices, (by permission of their Masters, who if required must give their names, age, and the time they have served as apprentices) which will be registered, but will be judged as the productions of Apprentices.

Arrangements will be made, exhibiting, in operation, any working models that may be offered, which will render the Exhibition useful and interesting.

Communications relative to the Exhibition may be addressed to WILLIAM WASHINGTON, Superintendent, or HENRY W. DUTTON, Secretary, 10 and 12 Exchange street (post paid) Boston May 12. JOSEPH LEWIS, President.

Removals and Copartnership.
THE subscribers would inform their friends and the public that they have formed a connection in business under the name of
HARRINGTON & WHITEHEAD,
and have removed from their former place of business to the Store formerly occupied by D. Goddard & Co.,